

# The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

EMILY ROBINSON, Publishing Agent.

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## THE ANTI-SLAVERY BUGLE.

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We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either subscribe themselves, or use their influence to extend its circulation among their friends.

Communications intended for insertion, to be addressed to MARIUS R. ROBINSON, Editor. All others to EMILY ROBINSON, Publishing Agent.

## THE BUGLE.

The Bible—How its Authority came to be questioned on the Anti-Slavery Platform.

TECUMSEH, Mich., Jan. 22, 1852.

To Mr. Mrs. Wilson, }  
Cádiz, Ohio.

DEAR FRIENDS: Two letters I lately have appeared from you, in the Bugle; in which you express dissatisfaction that the Inspiration of the Bible should be questioned in that paper, and on the Anti-Slavery platform. You find fault with abolitionists for starting, and for carrying on this discussion. Permit me to say, that your censures are not bestowed on the right party. Who first introduced the discussion, regarding the authority of the Bible? Who have kept it up? Not abolitionists; they never introduced it; nor have they kept it up. The following is a brief, but true history of the origin and progress of this debate, so far as Anti-Slavery is concerned.

Abolitionists at the first, based their cause on the self-evident truth, that all men are created free. Of course, they regarded slavery as self-evident wrong; a wrong that admits of no discussion as to its innate sinfulness, a wrong that no power in the universe can make right for one hour. The entire church and clergy of the nation presented the Bible as a supporter of slavery. They said, the Bible is true—every word of it is of God, and is only infallible rule by which to decide the right or wrong of this, and of all questions. The Bible decides in favor of slavery; therefore, slavery must be right. This argument in support of slavery, abolitionists were bound to meet, and answer, if they could; and if not, give up their enterprise. How to meet it? was the question.

Some undertook to argue the right or wrong of slavery from the Bible. This was what the pro-slavery church wanted. They wished to have the question of human freedom; whether a man be a man or a beast, depend on the interpretation of a text. Many pamphlets and books were published by Anti-Slavery Societies to prove that the Bible did not sanction slavery. Much was written by slaves to prove that it did. But some abolitionists refused to submit the decision of the question of liberty to the Bible. They said slavery is a self-evident wrong, and of the Bible says it is right, the Bible, instead of proving it to be so, proves itself to be self-evident falsehood. They had settled that slavery is a wrong, that nothing could make right; and they refused to submit the question to a tribunal whose decision it was against them. Thus the advocates of slavery thrust the Bible upon the Anti-Slavery platform for discussion; and when they found we would not admit its authority to establish this great wrong, they said we were infidels.

Dear friends, you well know that the Inspiration of the Bible has been the strong hold of slavery. In that doctrine, slaveholders and their allies have ever found their support. See the pamphlet of Moses Stuart, written two years ago—to show that the Bible sanctions slavery and the Fugitive Law. To this hour, the great mass of the priests and professors affirm that slavery must be right because the Bible sanctions it. Would you believe slavery right, if the Bible says it is? But you say, we cannot admit the supposition. It is not a supposition. It is a fact. The Bible, as it is received by the Church and Clergy, what this nation calls the Bible, sanctions slavery. That Bible we introduce. So do you. You seek to introduce another Bible. The moment the slaveowner came to array the Bible in favor of slavery, that moment all opposition to it, on the Anti-Slavery platform will cease. But while that Book is made the great pillar of support to this "sum of all villainy," its inspiration and authority will ever be a proper subject of discussion in Anti-Slavery papers and meetings. I can give but one answer; if the Bible says slavery is right, the Bible is a self-evident falsehood, and will ere long be so regarded by every honest person.

It is a matter of total indifference what the Bible says about slavery—so far as its right or wrong is concerned. Its testimony can be set nothing either way. Slavery is not

wrong, because the Bible says it is wrong; it could not be right, though every verse declared it to be so. It is a self-evident injustice; those who array the Bible in favor of it, are doing what they can to make it an object of contempt. The real enemies of the Bible are those who array it on the side of slaveholders. It is idle to talk to abolitionists about their bringing the Bible into Anti-Slavery meetings. We know the charge is false. I never heard an Anti-Slavery lecturer attempt to show that the Bible sustains slavery. I have heard them declare that the Bible has no power to make this great wrong, right. One thing is certain. The believers in the Divine Authority of the Bible, generally, uphold slavery; they constitute its body guard; and without their aid the monster could not survive one hour; the unbelievers in its Divine Authority, are generally seeking the abolition of this evil. The Bible-men are at their wits end to protect slavery and slaveholders against the heavy blows Anti-Bible-men are dealing upon them.

Let justice be done to all. It is a historical fact that the Inspiration of the Bible was thrust upon us by its pro-slavery advocates. The authority of that book had never been questioned on the Anti-Slavery platform, had the believers in that doctrine arrayed it on the side of liberty. They arrayed it on the side of all crime, and we denied its power to sanctify it. We said, if it sanctions slavery it is not of God.

I am glad you have expressed your views; and rejoice in the frank and kindly manner in which you have done so.

HENRY C. WRIGHT.

Letter from E. Warner.

CHERRY VALLEY, Ohio, Jan. 27, 1852.

M. R. ROBINSON—Dear Sir—I am sorry that the length of my communication, furnished an excuse for its non-appearance in the Bugle. It could not, in my opinion, be very much shortened, and fully expose all the misstatements and insinuations of Mr. Walker's "reply." But if the matter is exclusively "personal," and no other interest is involved save the attempt to shield himself by casting suspicion upon me, and insinuating that I am one of Elder Rice's flock, when the writer knew better, I am perfectly willing to let it rest where it is. Self, I trust, I have cared least about; though I see no reason why a "quiet, home-staying abolitionist," has not as good a right to defend his reputation as the man employed to fill a higher station. My wish in the outset, was that Mr. Walker should "own up," and thus benefit the cause we all have so much at heart, instead of injuring it as I feared, would be the result of a contrary course.

But enough. Please give this a place in the Bugle, so that its readers may not construe my unavoidable silence into a tacit admission of the truth of Mr. Walker's statements. And if my rejected communication has not been committed to the flames, I will thank you to return it to me by mail, as I may yet wish to make use of it.

Yours, E. WARNER.

P. S. The Bugles of the 16th and 17th did not reach Cherry Valley, until a few days ago, which will account for my not sooner writing the above. E. W.

Six Years in A Georgia Prison.

NARRATIVE OF LEWIS W. PAINE. New York: Printed for the Author, 1851.

Mr. Paine is a native of the town of Smithfield, Rhode Island, and is just thirty-three years of age. Six years of his life he has passed among criminals of the worst sort, at hard labour, and subjected to harder usage, in the State Prison of Georgia. During that period his wife died, and many months passed away before even the intelligence of her death was permitted to reach him; and his children, the youngest of whom he had never seen, were consigned to the care of strangers. The world had forgotten him in his bondage, and he had almost forgotten the world. The prison doors had closed upon a youth before whom life, to that moment, opened fair, and prosperous, and happy; they were shut against him, six years later, prematurely old, friendless, homeless, and without hope.

His fate, in all this, was no worse than that of many a criminal, whom the outraged laws condemn to reap the bitter fruits of crime. And how far he may be deserving of commiseration, depends, in a measure, upon the nature of the act of which he was convicted.

It was this: He was seen, when on a journey, to be accompanied by a negro who, he acknowledged, was not his slave. The man was believed to be a runaway, and both were arrested, though the colored man soon after contrived to escape. Paine, however, was taken to the town where he had resided. A neighbour there had lost a slave; the man who had eluded his captors—and who did not know him—was supposed to be this slave. The prisoner was accused of aiding his escape, and on this supposition he was tried, found guilty, and sentenced to seven years of imprisonment in the State-prison, six years of which he served as we have already stated.

He was arrested on suspicion, and convicted on suspicion, for there was no evidence

against him he had committed the act of which he was accused. From the Narrative, we learn that of the crime, such as it was, he was really guilty, though his judges only guessed at it. The negro was the man he was supposed to be. For months he had lurked in concealment in the woods, where he would have died rather than have been taken. He appealed to Paine, as one whom he knew to be a friend to his people to aid him to escape, and he was guiding the poor fellow to a neighboring State when both were captured.

For the details of the story, the history, of life in a Southern prison, as well as much interesting matter on the condition of society at the South, we refer to the book itself. It may be had, we presume, at all the Anti-Slavery offices.—A. S. Standard.

## Pennsylvania and Maryland.

Governor Lowe of Maryland occupies considerable space in his message in denunciation against Pennsylvania and in commendation of the forbearance and christian meekness of Maryland. The Governor neither likes the Pennsylvania laws, nor their method of administration, and is especially displeased that Hanaway has not been hung for treason. We commend the following to Governor Woods of Ohio as an evidence that excitement and agitation have entirely subsided under the influence of the peace measures.

Let the Commonwealth [Pennsylvania] be given distinctly to understand that henceforth, words will give place to acts. You owe it to your honor, it is necessary to your peace, it is essential to your domestic security. Heretofore, the cry of "peace, peace, when there is no peace," has had the effect to embolden your assailants; who have learned to believe that your indignant denunciations are mere occasional explosions of light wrath—mere elevations of the "Southern Sympathy," as they have insultingly termed it. Beware that your State does not become a mockery! Remember, that all the bitter curses which can afflict nations, a border warfare is the most dreadful. Consider the likelihood of that result, springing from the exasperated feelings of friends, relatives, and neighbors, when they gaze upon the mangled forms of such men as Ed. Gossch, who may hereafter be butchered, as he was, in the exercise of a Constitutional Right. But do not shut your eyes to the pregnant truth, that human reason will master human passions, only so long as hope points to relief by lawful means. Firmness now is patriotism. Candor now is wisdom. It may be too late hereafter. With an abiding confidence in the mercy of Providence, whose fatherly eye hath watched over the infancy of this Republic, I commit to your prudent councils this momentous subject.

Happily, most happily, the north and the south have spoken out, in favor of the Constitution as the basis of the Union. Great Constitutional victories have been achieved, through the peaceful agency of the ballot-box, in Georgia, Michigan, New Hampshire, Pennsylvania, Mississippi, and even South Carolina, where the flame of agitation blazed highest. Yet, even in Georgia and Mississippi the ground has been taken. Such leaders as the last Southern Union party were proud to follow, in the recent embittered contest, have unanimously sent forth the word of caution to the north. Let us sincerely hope that the voices of patriotic men who have encountered much, suffered much, and accomplished every thing, may not fill upon unwinding or deluded ears. Shall domestic feuds destroy our power, when the eyes of all nations are turned to the star of our empire, as the harbinger of their deliverance? Shall Kossuth blast Hungary with the breath of our discord? Shall O'Brien, in his lonely exile, see the hope of Ireland pass down the horizon with the western sun? May so inextinguishable a colony be spared to the nations of the earth. And yet, when American blood is made to flow upon American soil, as a grateful libation to American patriots; when whole communities stand listlessly by, and a prostituted press, and venal politicians are found, in the open day, to glory in the human sacrifice, when the law proclaims its own weakness from the bench, and treason stalks unpunished through the halls of justice; the nation can judge of the probable remoteness of that calamity.

Col. BEREZENZKY, one of Kossuth's suite, will remain in Washington, as we learn from the Telegraph, until he completes his arrangements for a journey to China and the East Indies, in search of a certain tribe of aborigines, reported by an English traveller, a few years ago, to live in China, and who speak the Hungarian language, and bear other unmistakable evidences of affinity to the Hungarians. The other military companions of Gov. Kossuth, apart from M. Pulzsky and Secretaries Hajwik and Maji, will proceed to New York, where they will await further instructions.

PRICE OF NEGROES.—The Charleston Courier of Thursday, in relation to the sale of negroes, mentioned a day or two since, says:

In the Courier of the 8th instant, we mentioned the sale of forty-two negroes at an average of \$400 each, as an evidence that this species of property is advancing in our State, and to prove that that assertion still holds good, we have only to state that our hundred and twenty-three, sold yesterday by P. J. Porcher, averaged as we have been informed, \$448 each, and that one gang of sixteen prime hands averaged \$512 50.

During the year ending June last there were imported into the United States, \$2,121,000 worth of brandy, and \$400,000 worth of other spirits.

## From the Cincinnati Nonpareil, 16th. Colored Men's Convention.

A State Convention of the colored men of Ohio, is now in session in the Baker Street Church. Delegates are in attendance from every portion of the State. The organization was completed by electing J. M. LANGSTON, of Oberlin, President; J. BOOKER, W. DARNES, Vice Presidents, and P. CLARK, principal Secretary.

The object of the Convention is the amelioration of the condition of the colored people generally. The members are intelligent, and seem actuated by a single desire to promote the well being of their people in a way which shall be deemed advisable by meeting and conventions of this kind. The idea of colonization seems to be growing in favor with all parties, and among the many letters to the Convention, this sentiment is evidently predominant. The following is an extract from Cassius M. CLAY's letter:

"For my part, much as I sympathize with Hungary and her noble sons, I have just as much heart for the wrongs of Africa and her sons! I care nothing for that 'right' which regards caste—nothing for that philanthropy which extends not to all climes and colors. I have no faith in the permanent inferiority of nations. Virtue, patience, energy, self denial, and an eternal purpose to improve, may place the African where the Saxon now is! Whilst the opposite views may degrade responsibility—but advice shall be given as freely as it is asked. So far as morals are concerned, you will find the best guide in the Christian teaching. So far as social interests are concerned you have a long probation before you. So long as the slavery of your race exists I regard social equality, even in the Free States, as impossible. But as Burns has it, 'A man's a man for a that.' I would advise universal education, as the first desideratum, rigid economy, in dress and all luxuries.

"The Blacks should get money. Let them go into trade, become farmers, manufacturers, when capital and employment are lacking let them combine and thus reduce the expense of living, and increase the productive power. With regard to 'political rights' you must drive them through the road of industry and respect, which will at last wear us into a generous magnanimity. Above all, let me, who am regarded (justly though it be) as a man of blood urge upon you obedience to the laws. After a while if your oppressors do not knock off your chains you will outgrow them! And may God defend the right?"

From the London Advertiser of Dec. 21th. American Slaveholders and Slave Dealers.

A correspondent writes us, in reference to our leading article of yesterday, on American slavery, that the Hon. and Rev. Baptist No. 1, in speaking of the evils of slavery on Sunday evening, did not apply the terms, "ruffians of their race," to slaveholders, but to slave-dealers.

It is right that we should make this rectification, of what the Hon. and Rev. gentleman said, if we conveyed a wrong impression of what fell from him. But when our correspondent adds, "that Mr. No. 1's candor is too great, and his judgement too discriminating, to permit him to mix innocent men and guilty ones in the same sweeping condemnation," we do fondly and fervently hope that he speaks his own sentiments only, and not those of the Hon. and Rev. gentleman. To call slaveholders an innocent class of men, is something for which we were not prepared from any of Mr. No. 1's hearers. If, as the Hon. and Rev. gentleman is here represented, he regards slaveholders as innocent men, we do not well see with what justice he and others made a stand at the late Evangelical Alliance meeting, against admission even of the advocates of slavery into that body. We could indeed have wished that that stand had been still more decided, but still it was sufficient to draw down upon the heads of the Alliance, the vituperation and wrath of the pro-slavery Dr. Baird. Besides, Mr. No. 1 has, to our certain knowledge, publicly denounced slavery as the greatest curse of the present day, which he could not do with any propriety had he done so, had he entertained the opinion ascribed to him by our correspondent that the slave-owners are innocent men.

We, at any rate, consider them, speaking of them as a class, as men who are utterly lost to every feeling which emboldens, and to every principle which elevates, human nature—as men who systematically brutalize the minds, and slowly but surely destroy the bodies of the slaves. Nor is this the full amount of their enormity. They also jeopardize the souls of their unfortunate bondsmen. And therefore, if Mr. No. 1 will not, we can have no hesitation in saying of the slaveholders as a class, what he says, in regard to our correspondent, only of the slave-dealers.—they that are "the ruffians of their race." We cannot discern any material difference between the two classes—the slave-owners and the slave-dealers. To use a homely, but expressive phrase, there are six in the one and half a dozen in the other. If there were no slave-owners, there would be no slave-dealers. There is consequently, at the most, no greater difference between the classes, than there is between the thief and the receiver of stolen goods. What distinction the law makes between these two classes, those who are conversant with Old Bailey matters know full well. In the eye of morals and of religion, the difference ought to be still less. But with regard to American slavery, no one knows better than our correspondent, from his long residence on the other side of the Atlantic, that both classes—slave-owners and slave-dealers, are combined in one. Who, we should like to know, sells the slaves in the New Orleans and other Southern markets, but the slave-owners? And are not they then, we should like to ask our correspondent, slave-dealers as well?

## Fiendish Proscription.

In the U. S. House of Representatives, on Monday last, Mr. Clingman, of North Carolina, asked leave to offer the following detestable proposition:—

Whereas, some of the States of this Union have, in their Constitutions, provided for the absolute exclusion of free negroes from their territory, while others have sought to obtain the same object by legislation; and whereas, complaints have at times been made by other States and nations; therefore,

Resolved, That in the opinion of the House of Representatives, it is the unquestionable right of each one of the States to exclude, either wholly or partially from her territory, negroes, either free or slaves, and that the exercise of the right affords no just ground of complaint to either States or nations.

Objection was made, and the suspension of the rules to introduce the resolution refused, 68 against 71.

A bill has been introduced into the Legislature of Pennsylvania, prohibiting the immigration of free negroes into that State, under penalty of imprisonment from two to nine months.

A similar demonstration has been made in the Maryland legislature.

These transactions are taking place before the eyes of Kossuth, but they seem to make no impression upon his mind; for whether he is in Pennsylvania, Maryland, or Washington for the time being, he is equally valuable in his praises of this "free and mighty republic." It is possible that he may yet see a veritable slave hunt; and the victim chained and carried back to bondage, in the course of his tour; but we are forced to believe that, if he should witness a score of such cases, he would still play the part of the "Artful Dodger," and refuse to utter any other language than that of fulsome panegyric. He the champion of down-trodden humanity! Even Hungary cannot safely trust him, after this!—Liberator.

## Man-Market.

"They hunt every man his brother with a net. So they oppress a man and his house. They pant for the dust on the poor man's head. He lieth in wait secretly, as a lion in his den; he lieth in wait to catch the poor. Woe unto you—ye blind heavy burdens, grievous to be borne and lay them on men's shoulders. Woe to the oppressing city."—Bible.

From a quantity of southern papers before us we make the following "quotations" respecting our peculiarly American business.

Was committed to jail a negro boy 30 or 35 years old, who calls his name RETURN.—(He was free by will.)

Negro girl Ellen, 12 years old, will be sold by sheriff. Also, woman, Venus, aged 18, and her infant, Billy.

Was committed to jail, boy Daniel, 30 years old, "has a scar on the left side of his neck." Also, Spencer, 25 years old, "with a fine open countenance."

Also committed, a boy, Alfred, 40 or 45 years old. Also, boy Reuben, 45 years old, says he belongs to Dr. Trask, (a Vermontian). The above are from the La. Floridian. From New Orleans papers a few more specimens are given.

Ran away my boy Edward, a painter, 25 years old, \$50 reward.

Ran away my boy Adam 21 years old—\$50 reward.

Committed, negro man, calling his name James. Owner requested, &c.

Committed, runaway Lewis—"has a scar on his left leg and some upper teeth out."

Committed, runaway girl Lucinda, 20 years old—"has two or three scars on her right arm."

Committed, runaway woman Dorcas, 25 or 30 years old—"is either simple or crazy."

Ran away, mulatto woman Jane 40 years old—"freckles on her face, and scar near her mouth."

Ran away slave Sam, 30 years old—"a good cook and dining servant—has a wife."

Ran away Robert Reed, 35 years old—"has a dissatisfied look"—\$100 reward.

Ran away yellow woman Fanny, 30 years old—"very active—has a black fellow for a husband." Ran away negro man Henry, mulatto—"has a scar on his right cheek, reads and writes."—\$200 reward.

Ran away boy John, aged 30, "very light colored, might be mistaken for a white man, has long wavy hair, has a wife and may be lurking in the vicinity."

Ran away mulatto boy Simon, speaks French and English—"is a good cook and steward."

Ran away mulatto boy Charley, 10 years old—"well made and likely. He took a horse which was found 12 miles from Jefferson city." \$200 reward. (Noble little fellow!)

Ran away boy Ned, 30 years old—"forehead broad and high, broad, heavy shoulders, is a carpenter by trade and can read and write, may claim to be free." (Can't support himself.)

We add a specimen or two of business notices.

CASH FOR NEGROES.—The subscriber, a resident of this city, wishes to purchase some likely negroes—men, women, boys or girls for plantation use, for which the highest price in cash will be paid. Persons having negroes that they are disposed to sell, cannot

do better than by advising the subscriber by note through the Post Office.

JOHN C. RONALD.

CASH FOR NEGROES.—The subscriber having permanently located in the city of St. Louis, takes this method of informing the public that he is prepared, at all times, to pay the highest cash prices for negroes of every description, and can at all times be found at Barnum's City Hotel.

JOHN MANTLING.

ORATORICAL FLOURISHES.—The N. O. Delta inquires why certain southern whig papers support Webster, and adds:

"The answer, no doubt, is, that his course on the Compromise question has inspired confidence and admiration in the South; added to which, are his various oratorical flourishes about the sacredness of the Union."

From the New York Evangelist.

The Fugitive Slave Law.

I have recently become acquainted with some facts in reference to the operation of the Fugitive Slave Law, which are sufficiently interesting and important to be made public. For obvious reasons I must omit the names of places. The facts may be relied upon.

In one of the cities of New England, there is a small Baptist church of colored people. It consists of 120 members. Of these 60 had escaped from Southern bondage, and were consequently on the list of the proscribed by the Fugitive Slave Law. The old law had become a dead letter. A consciousness of danger they were pursuing, industriously and cheerfully, their several avocations, when this dreadful edict was announced. The panic was terrible. Fathers were in danger of being torn from their wives and their children. Mothers were liable, at any moment, to be hurried away from their families. As it is the law of slavery, that the child is to follow the womb which bore it, the children of these mothers, born of free fathers, baptized in free churches, and educated in free schools, were liable at any time to be manacled and sold to Southern taskmasters. In consequence the little church met, and with prayers and tears implored the aid of God.

The slave-hunter was immediately after them. Writs were out for their arrest.—They trembled by day and by night. They dared not appear in the street. They dared not enter the shop. They dared not go forth to labor. They hid in garrets and cellars.—Affectionate daughters conveyed food to the father, whom the slave-hunter, like a blood-hound, was tracking out. The church, poor and feeble as it was, raised \$500 to aid their helplessness and terror. The alternative before the victims was terrible. They must either be dragged back into slavery; or abandoning their families, exile themselves alone in poverty and friendlessness, in Canada; or selling out, at any sacrifice, all their little concerns, trudge their weary way, with their little ones, to the cold North, where there was no home to receive them, no friends to greet them, and where perhaps starvation was to be their lot. But any doom was preferable to the doom of slavery.

Nearly all these persons, whose only crime is that they love liberty, have fled from the stars and stripes of our free republic, to find protection beneath the banner of monarchical England. Some escaped in vessels to Nova Scotia and New Brunswick. Some have trailed along on foot through the drifting snows to Canada. Some selling their little all, and aided by the contributions of their Christian friends, have taken the rail-cars with their children, and escaped to the free soil of Queen Victoria. Some yet remain. They hope that the opposition which has been manifested towards the law, that the warm denunciation which it has encountered from so many generous hearts, may dissuade the slave-hunter from attempting to molest them. But they live in constant terror. Every now and then there is a rumor, that their dreaded foe has been seen peering about their dwellings, looking with evil eye upon their children. The announcement sends the blood rushing back upon the fainting hearts.

No pen can describe the sufferings which have been and still are endured. They feel that in the darkest night of desolation, a more tyrannical edict never crushed human hearts. Those who have escaped into Siberian exile, have encountered a fate almost as deplorable as that of those who are left behind. The friends they love, and whose sympathies they prize, they have lost forever. The church where they loved to meet, to sing and to pray, finding solace for the woes of life in the anticipation of immortal blessedness, they can never enter more.—Those warm homes, where they enjoyed that social companionship which the afflictionate race love so well, they have exchanged for loneliness, poverty and suffering.

Is not a law, of which this is not its exaggerated, but natural operation, a disgrace to the age, and a tenebrous disgrace to the country which tolerates it? Is it not expecting too much even of fallen human nature, to think that Christians and patriots can contemplate it with silent complacency? There is a God of justice! He will cause even the wrath of man to praise him. But his ear will not forever be closed to the cry of the oppressed.

JOHN S. C. ABBOTT.

Brunswick, Me., Jan. 1852.

Kossuth has been made a Vice President of the National Bible Society. Doubtless the intention was to honor the "Bible Society" by making Kossuth one of its officers—but we must confess it is a melancholy evidence of the worldliness of the Society, and of its utter destitution of that simplicity which is the living feature of Christianity.—We are ashamed of such things, and if Kossuth is not we are ashamed of him.—Carson League.



From the Pennsylvania Freeman.

### Murder of Joseph C. Miller.

We expressed the opinion last week that Joseph C. MILLER fell a victim to the vengeance of Maryland kidnappers and their accomplices. We have now before us evidence which must remove from every candid mind all doubt upon the subject, and lead to the inevitable conclusion that he was murdered.

Letters from the neighborhood where Miller resided inform us, that his body has been carefully examined for the third and fourth times, and that poison was found in the stomach!—The friends of the deceased were not satisfied with the post mortem examinations made in Maryland, and after the body had been brought home and buried, they insisted on having it taken up and re-examined. The examination was made by Dr. J. W. Hutchison, assisted by Dr. Dickey. The result is stated in a letter now before us, from a responsible source. On examining the neck there was found no contusion, extravasation of blood, or injury of the blood vessels, as there must have been if his death had been produced by strangulation.—The tongue was in its natural position, and not at all wounded, which is another proof that he did not hang himself. The stomach and bowels were found to be almost entirely empty, and in a highly congested, inflammatory condition.—The villous coat was nearly destroyed. The vessel of the membranes of the brain were somewhat congested, and a small quantity of serum was found in the ventricles. The physicians felt confident that poison had been pretty freely used, and that the hanging did not take place till after death. The muscles under the marks on the back of the wrists were very much contused, and there was considerable extravasation of blood. It is probable that these marks were produced by handcuffs.

The body, after this examination, was again buried; but such was the anxiety and excitement prevailing in the neighborhood, that it was once more exhumed for the purpose of ascertaining, if possible, what kind of poison had been used. The Doctors (Hutchison and Dickey) analyzed the contents of the stomach and bowels, applying the usual chemical tests, in a variety of forms, and in every instance revealed the presence of the poison.

There cannot, therefore, be the slightest doubt that the unfortunate man was killed by the administration of arsenic, and his body afterwards hung to the tree where it was found. The supposition that he took the poison voluntarily for the purpose of self-destruction, and hung himself besides, is too preposterous to be entertained for a moment. No. The poison must have been treacherously or forcibly administered by other hands than his own; and the guilty parties, to screen themselves from the consequences of their crime, unquestionably placed the body in the position in which it was found. Other circumstances corroborate this view of the case. If Miller came out to Stemmer's Run in the cars, he must have arrived there at a comparatively early hour in the evening; and if he committed suicide, it is natural to conclude that he did so immediately afterwards. Now there was a heavy rain during that night, but the clothing upon his body was found dry! How shall this be accounted for, except upon the supposition that the body was placed there by his murderers after the rain was over, when the poison had done its work, and they had had time to bring him, by some other conveyance than the railroad, from Baltimore? It is also stated on reliable authority that mittens were found upon Miller's hands. How could he tie the knots with such an incumbrance? And if he took the mittens off for that purpose, is it to be supposed that at the very moment when he was to launch himself into eternity, he would carefully replace them? The supposition is absurd. Another fact should also be mentioned, viz: that the railroad ticket which Miller purchased at Baltimore was found in his pocket; whereas, if he had gone to Stemmer's Run in the cars, it would have been delivered to the conductor before reaching that place. The circumstances all point to but one conclusion, and that is, that Miller was foully murdered.

We have it on good authority that Merritt, who testified that Miller had acknowledged Rachel Parker to be a slave and consented for a pecuniary reward that she should be taken, is one of the most consummate liars and scoundrels unhung. He has been charged with passing counterfeit money, and with almost everything else that is disreputable. If he turns up as a witness in the case hereafter, the proofs of his character will be ready.

The charge against McCreary for assault and false imprisonment will come before the Grand Jury in Baltimore to-day, and if a bill is found, an effort will be made to have the whole matter tried about three weeks hence. Witnesses were to go from West Nottingham to testify before the Grand Jury, and when the regular trial comes on, the supply of evidence from that neighborhood will be abundant.

Miller was murdered in Maryland. The evidence of the fact will no doubt be placed before the Executive of that State, when it will be seen whether he will exhibit the same official zeal in ferreting out the murderers as he did to procure the conviction of the innocent and estimable Hanway. We shall also see of what stuff the Governor of Pennsylvania is made, and whether he will deem it any part of his duty to protect the lives and liberties of those over whom he rules. May we not hope, now that the evidence of Miller's murder is so clear and unquestionable, that the Press of Philadelphia and the State generally, hitherto so apathetic, may exhibit some degree of emotion, and in the name of outraged Justice demand of the authorities of Maryland a thorough examination of this atrocious case? Have the conductors of the Press of Pennsylvania talked so long and so exclusively of the "rights" of the South, that they have forgotten that the people of their

own State have any rights, save to be the tools of the Slave Power, or that they owe any duty, save that of catching fugitive slaves?

### From the Carson League. The Right Sort of a Revival.

A modern Doct. of Divinity, said, "one of the great revivals of this stirring rapid age (may God grant it speedily) would be a revival of the spirit of the good Samaritan, in all our brethren of the Laity." He added, also, that he did not mean to excuse the clergy for "their innumerable omissions."

Now that is all the revival we want in this world. Get the spirit of the "good Samaritan," and you have the spirit of Heaven—mankind need to become "neighbors," and the relievers of each other. We may not have so much religion as to forget humanity. And what a terrible religion is that that takes sides against humanity? Such is the religion of all slave states, and all despotic states in the world. The religion of Russia, Austria and Italy sides with the tyrants that crush the poor people to the dust, and shut up the mouths of all good men. And it is also true of England and America. Did the religion of England take sides with the oppressor, then would the poor landless Irishmen and Englishmen be land holders and comfortable lives. Then would every slave drop his chains and clap his hands and exult in Freedom. Did the religion of our country side with the oppressed, every dramsop would be pulled to pieces, and their contents destroyed, and with all the fury of war. We have a right to hate and destroy dramsops, for they hate and destroy us.

Now we have had a great many revivals in this country and Europe, and they have been called christian revivals. And don't satisfy us. We stand and cry to Heaven and earth, "Oh! for a revival of the spirit of the good Samaritan." The trouble in this country, and Europe, is, that we have no revivals of the Samaritan spirit. The revivals we have not learnt is, "who is our neighbor?" How come these ignorant, ragged, starving, polluted men and women about our streets, thieving and swearing and fighting and doing every evil thing with so few to care for them? Such a revival turns from earthly pomp and grandeur and fashion and all the objects of worldliness, and spend the first efforts to purify and save them. It does not spend itself on costly houses, or waste its funds in any worldly useless way.

Now that is all the revival we want in this world. It would make our earth a heaven. There would not be a slave, a drunkard, a wronged man in it. We have Samaritans enough, but few good Samaritans. Had we as many such revivals as we now have of what are called "religious revivals," and many good christians come of these revivals, we would have a legislature that would give us good laws. There would be no license of the rum trade—no women driven to prostitution—no children to theft and crimes of all kinds, by poverty and want. Our revivals are in fault and responsible for these crimes. They are not of the right kind.

Only think—if all our churches were made up of good Samaritans, where would be dramsops and drunkenness, and violation, and crime and poverty and sorrow—all gone—gone forever.

**THRILLING SCENE ON THE EAST RIVER.**—The New York evening papers of Tuesday record quite an exciting and fearful scene on the East river between that city and Brooklyn on the morning of that day. The following is from the *Mirror*:

We have to record a very rare event to-day. The East river this morning was crowded with ice, from Governor's Island to Williamsburgh. The ice was so firmly frozen that the steamboats could not make their way through it, and persons who were anxious to cross to New York, to attend to business, risked their lives, by walking on the ice. About 10,000 or 12,000 persons crossed between the South and Fulton Ferries. Of these, upwards of 200 were females. The ice commenced breaking about 10 o'clock, and a frightful scene ensued. A large number of persons were on sheets of broken ice, and were rescued after great difficulty. It was rumored that some were lost, but we could not ascertain this to be a fact.

It was 12 o'clock, before the adventurers were all rescued from their perilous predicament. It was reported that several of the soldiers stationed at Governor's Island availed themselves of the bridge. A brig lying near Fulton Ferry was struck with the ice when it commenced moving, and she sunk almost instantly. No doubt but other similar accidents occurred.

**THE CLIMAX OF SHAMELESSNESS.**—The man who figured most prominently in the Kossuth meeting at Harrisburgh, and who was actually selected by the citizens of that place to go to Baltimore to convey their invitation to the illustrious Fugitive, was Commissioner McAllister, the very basest of the whole tribe of Northern slave-catchers, and the only one, so far as we know who has ever tried and surrendered a slave in the darkness of the early morning, to save the monster the annoyance of a trial by daylight. The creature actually had the impudence to mouth a speech to Kossuth, filled with high-sounding eulogiums of Liberty and expressions of sympathy for him as a fugitive from oppression. Satan has hitherto stood unrivaled for impudence, and his appearance "among the sons of God" seemed to place him beyond successful competition in that line; but if his suppurated majesty does not send his hat to McAllister, he will prove himself incapable of appreciating the merits of a rival who has beat him all hollow!—*Pa. Freeman*.

**SLAVE TRADE IN BEGGAR CHILDREN.**—The German authorities have lately checked a slave trade that has been carried on by German speculators for some time. The latter have bought or hired of parents their children, sent them to London to beg, and live on their profits. A man named Stumpf got possession of several children between 14 and 16 years of age, by paying 18 shillings down, and a promise of 120 shillings more at the end of two years, and took them to Cologne, where he received another party, so that he was on his way to London with nineteen boys and girls in one band. The police at Cologne was attracted by the number of them. Stumpf was given to the Prussian police, and the children taken care of. It is said that more children are got in Italy for this purpose than from Germany.

## The Anti-Slavery Bugle.

WHEN GOD COMMANDS TO TAKE THE TRUMPET AND BLOW A DOUBTLESS OR A JARRING BLAST, IT LIES NOT IN MAN'S WILL WHAT HE SHALL SAY OR WHAT HE SHALL CONCEAL.—*Milton*.

SALEM, OHIO, FEBRUARY 7, 1852.

EXECUTIVE COMMITTEE meets March 7th.

### Colonization Society.

This Association, which is but a conspiracy against the liberty and lives of colored men, is now thriving under the auspices of the Fugitive Slave Law, and the interests and prejudices of this pro-slavery nation. The anniversary of the American Society was recently held in Washington. The Representatives of every department of pro-slavery united in fraternal cooperation—Whig and Democrat—Church and State—North and South—are at one on this point, that the colored population must be expelled or enslaved.

Colonization is now as it was in the beginning, but a plot for the perpetuation of slavery; and it is one as crafty and systematic as it is wicked. We listened to a development of its plans and the arguments for its support, in the Presbyterian Church in Salem, on Monday last. It was a genuine old fashion Colonization speech—with the falsehood upon its front—that Colonization is the remedy of slavery, and an endorsement of the means that are crushing the poor among us. Slavery, was a monstrous evil, a foul blot, a black stain. All the good, the humane desired its removal. There were but two plans proposed: Immediate Emancipation, and Colonization. The former was impracticable; and if possible, would be undesirable. It would be a curse to the slave—to the emancipator, and the whole community. Some years since one hundred slaves were emancipated in Virginia, and brought to York, Pa. They were landed there at the commencement of winter, among a Dutch population, who had no employment and no favor for them—but they had the whole world before them, except Virginia, as their overseer informed them, when he landed them across the line, in which to make their living. And what was the result—why before spring, one half of their number were in jail—and the other half were the terror of the whole neighborhood. They had absolutely laid a plot to burn the town. Such were the results of immediate emancipation.

He referred to the legal persecution and expulsion of the colored citizens from Indiana and other States, with cool indifference, except as it was an argument for their Colonization.—They would be expelled, crushed and degraded here. As emigrants to Liberia, they would become intelligent freemen and christians, establishing a free government—diffusing christianity and regenerating a continent.

The proposal to establish the line of Ebony Steamers, received his special approbation. It would render practicable the transportation of the whole colored population of the country. They proposed to transport them to Africa for \$10 per head! Whether to secure this surprising economy they proposed also, to adopt the "middle passage" arrangement in their vessels, we were not informed.

But we will not follow the speaker further in his details. A large portion of the address was historical. His facts were highly complimentary to such of the colored population as choose to become emigrants. The whole address we could look upon only as a disguised, but cool vindication of continued slavery. A justification of that prejudice and policy which is crushing a race, according to his own showing, of noble minds who are capable of emancipating and regenerating all the world, except our democratic christians here at home. They would never renounce their prejudice and oppression. No not even through the instrumentality of those missionaries who are alone competent to effect the conversion of the savages of Africa. There is no hope of abolishing slavery and the slave-trade in America by any efforts. Moral and legislative means it seems, are here alike inefficient. But our efforts at colonization will enlighten and elevate the savage African traders, and in that new, stern virtue, which they shall learn from our transported slaves, they will utterly forbid their traffic with us in human souls. And our Christian slave ships be compelled to return in ballast. Such was the idea prominent through the speech.

To pretend that the colonization society,—the special pet of Henry Clay, of Daniel Webster, and the pro-slavery priesthood, is the only means for the overthrow of slavery, is an insult to the intelligence of the community to which we were, hardly prepared to listen, and we think that few political hacks would have the effrontery to offer it. Even Daniel Webster did not undertake it, in his speech at Washington. It takes a divine of twenty years' standing, (such the speaker informed us he was), to exhibit such effrontery.

There might we know be another reason: Daniel Webster was speaking to slave owners, Congressmen and priests—our Rev. Lecturer was addressing those who profess abhorrence of slavery, in the abolition town of Salem.

We append the following from the Essex County Freeman, as a clear and concise statement of the nefarious plottings and workings of this society:

### THE COLONIZATION PLOT.

The great conspiracy against the colored people of the U. S. assumes more consistency daily. The plot is to expatriate all the free colored Americans, that the claims may be more securely fastened upon those that are slaves. The presence of the free is obnoxious to the slaveholders, who dread the influence of their example, and fear the results of their sympathy for their enslaved brethren. It is important for slavery that the free colored population be kept from growing and expanding. Hence the present revival of the nefarious scheme for exporting

them from the country. This scheme proposes three modes of action.

1. To popularize the obnoxious plan of colonization, so justly abhorred by our colored citizens.

2. To legislate the free people of color out of all the states where such an infamous act can be perpetrated.

3. To push through Congress the deceptive project of the "Ebony Line of Steamships," which is to transport the colored population by ship loads to Liberia.

Here we have a systematic plot to push the colored people of this country out of this land of their birth, into a foreign clime. In furtherance of this plan the colonization society has waked up full of new zeal. Northern newspapers recommend the society and publish articles in favor of the Ebony Line. The legislature of Indiana has passed a law prohibiting colored persons from settling in that state, and Mr. Clay writes to a friend that he fears (?) other states will follow this example. And they will. A similar law has just been proposed in the Pennsylvania legislature. And Virginia proposes to go still further and provide by law for the removal of free negroes from the State.—Mr. Clay advises (?) the colored people to take passage in the Ebony Line for Liberia, as it is not probable that they will be long suffered to live in this country! Mr. Webster takes similar ground in his address to the Colonization Society in Washington on Tuesday. He said:

Emigration was the prominent idea of this age. A million and a half had emigrated from Ireland to the United States, greatly to the advantage of Ireland. The emigration of colored persons from this country to Africa, was equally practicable, especially if encouraged by the government. It was destined to produce great good. The separation of the two races, he argued was indispensable for the elevation of the blacks.

So the abominable plan gains impetus, and an act of injustice and oppression is proposed which would disgrace the country and the age.

### The Executive Committee, to the Subscribers of the Bugle.

The Publishing Agent this week sends bills to all our Ohio subscribers who are in arrears for one year or more. If there are mistakes in any of the bills—they will be gladly corrected whenever known. The bills are made out in accordance with the published terms of the paper. Two dollars per annum being charged for the time since the price of the paper was raised and one dollar and fifty cents for the previous time, that is for the period when the advance price was one dollar per annum. The Publishing Agent is authorized in cases where delinquent subscribers pay up, and also pay an advance subscription, to remit the extra charge for delinquency equal to the time for which they pay in advance. So that a delinquent who pays a year's delinquency and also makes payment for a year in advance—will get the two years subscription for \$3— the advance price.

We beg our friends who receive bills, to consider our necessities and the justice of our claim. We have now furnished them with the paper for one, two, three or more years—without any return on their part. If any are too poor to pay and the paper is deemed useful in their families or neighborhoods—we shall still gladly furnish it to them when informed of the facts. From those who are able to pay, we ask an immediate response, as an act of justice to us. The Committee need the money now, to meet their engagements for paper, printing, &c. The debts now due on the Bugle would enable us to meet all our liabilities, publish the paper for the rest of the year and leave us capital in hand for efficient future operations. Let us at least, receive enough of our just dues to meet our engagements and come out clear at the year's end.

The radical Anti-Slavery papers at the East, we are happy to learn, have never been more prosperous than now. Shall our paper in the West languish, not for want of donations, but for the payment of its subscription list. Our territory is broader than theirs and its cultivation none the less important.

Perhaps some who find a heavy bill of arrearage to pay, may feel too poor to continue the paper—we hope there will be few such. It is the intention of the committee, in future to prevent the running up of large bills as in the past. If therefore the bills we now send out are not responded to within a reasonable period, the paper will be stopped. The Committee prefer, for their own sake as well as for that of the subscribers, that all should take advantage of the opportunity for advance payment—and get the paper at its lowest price.

Occasionally letters are received from postmasters, stating that subscribers refuse their papers, and that too, after having taken them for one, two or more years without pay. This must be negligence or knavery without palliation or excuse. We trust our list is now nearly or quite purged from this class of "patrons."

Those of our subscribers in Ohio who know themselves to be indebted, but do not receive bills this week, will understand that whatever they owe, is for a less period than one year, and we hope they will hasten to remit for the current volume and thus save the charge which will be added if they delay till after the close of their subscription year.

Will not our friends also make efforts to enlarge the subscription list. By a little individual effort of friends in their respective localities, much might be done. If but one subscriber was added at each office to which we now address our papers, our list would receive an increase of several hundred. Don't wait for Agents to visit you and to do this work. It is a useless expense of time labor and money to send them about the country to do that which you can as well do among your neighbors at a less expense. The enterprise is yours as truly as ours. The Committee are but your agents, while they stand in their lot, they look to you to be efficient co-workers in your respective localities.

By order of the Executive Committee.  
BENJ. BOWN,  
JAMES BATNAHY,  
M. R. ROBINSON.

### A Voice from Ireland.

The Free Soil papers, we believe without exception, imitate the American and Foreign Anti-Slavery Society, in approving and vindicating the silence of Kossuth on the slavery question. The Boston Commonwealth is quite out of humor with the Liberator, for its sayings—and talks about the lack of "common sense" in its Editor. The True Democrat says, "extremes have met," Garrison and the ultra slaveholders, in their opposition to Kossuth. To this Mr. Garrison replies that Free Soilers and Union men, seem to have an unaccountable fraternity in the support of liberty in Europe, by silence about slavery in America. And really to us, the meeting of these two latter classes on this platform of silence, seems a little more questionable in point of policy, than the former.

It is true that whatever silence prevails in regard to American Slavery, is compensated for by unwonted noise and confusion about European freedom. But with that we are not altogether satisfied.

We have always thought that Kossuth was less to be censured for his silence, than the delegation of the American and Foreign Society, for before hand inviting and endorsing it.

The following rebuke for this complicity before the fact—comes to us across the Atlantic most timely. It is from those who may be deemed in one sense lookers on, and thus qualified to give a disinterested decision; not that they are indifferent spectators. Far from it.—They are hearty co-workers in the cause of Freedom, and their earnestness has prompted the rebuke. We thank them for it, in the name of freedom, and the American slave; deserted as he is by his fellows in oppression, it would be balm to his wounded spirit could it come to his knowledge.

As suggested in these resolutions, we doubt not that the popular example of Kossuth will in future find many imitators. Indeed he is himself but walking in the footsteps of very numerous and illustrious predecessors. But this granting indulgence for Anti-Slavery men, will prove fatal to any combination of influence against slavery. It will cause cowardice and sin, not mercy and truth to abound.

We may expect from it, from the American and Foreign Committee and their associates, and from Kossuth himself still further concessions to slavery. Kossuth at the North, while consorting with professed Anti-Slavery men, has been silent in regard to the wrong—and frequent and loud in his approval of this slaveholding government and Union. What will he be likely to do among slaveholders themselves? He wants their blood clotted dollars. They will buy as many muskets as those of the Secretary or members of the American and Foreign Society, and he is now on his way to St. Louis and New Orleans to obtain them.

No man on whom the smell of Abolitionism has passed, whatever his public character on his private virtues can travel that route in his company; should he attempt it Hangman Foote would leave him dangling upon the arms of some oak or hickory. His Anti-Slavery friends who have escorted and honored him here, and have counseled his silence, must leave him to cross the Mississippi unattended, or commit him to the conduct of such men as Commissioner McAllister of Harrisburgh, or Judge Kane of Philadelphia, who can without inconvenience become spaniels at the South, as they have been bloodhounds at the North.

We sorrow to see him seek such aid. We love too well the cause of freedom in Europe willingly to see its consistency, and glory sacrificed for the aid of such tyrants.

No honor or aid such as honest men should esteem, can come of it, to the cause or its advocate. We shall be greatly surprised if silence at the South shall be sufficient to purchase the aid that Kossuth seeks. Silence in regard to the evils of slavery, will do at the North. We are here remarkably accommodating and easily satisfied. But at the South they must have actual condemnation of the evils of universal liberty; and positive approval of the blessings of chattel slavery. If Kossuth shall find it in his heart to pay the price they ask, they may perchance shower upon him their robber gold.—But in this view of the case we can bid him no God speed in his Southern mission. We know too well the price success will cost him.

Defeat in his plans, will be victory for the cause of General freedom. It is so, Kossuth himself being judge. In his speech at Cleveland on Monday last, most solemnly and truthfully he said: "Would despots fight and gain—have they ever fought and gained, to make nations free? I appeal to the conscience of Erin, to God, and to history. HE WHO SIDES WITH DESPOTS WILL BECOME THEIR SLAVE!"

Alas! how true—our government—our church—our people present their millions of degraded and enslaved witnesses to its truth. And Kossuth will not escape. Aye he has not escaped, the power of the despot. But we will stop. The following are the

### RESOLUTIONS:

At a Meeting of the Dublin Anti-Slavery Society, held in Eustace-street; Dublin, the 7th of First Month, (January), 1852, the following resolutions were offered, discussed, and unanimously adopted:—

1. That this Meeting has read with grave disapprobation the report of an interview between a deputation of the American and Foreign Anti-Slavery Society and Lewis Kossuth, late Governor of Hungary, on his arrival in New York, in which, after presenting an official address of welcome and sympathy, the deputation intimated that "no reply was desired," on the ground that, as the nation's guest, he should be absolved from any expression of sympathy which might compromise his cause by implicating him with any of the parties in the United States.

2. That this meeting considers that in thus voluntarily releasing Lewis Kossuth from the duty incumbent upon him, as upon every one, to express sympathy with the down-trodden millions of republican America, the

deputation have, according to the extent of their influence, inflicted a serious injury on the Anti-Slavery cause, by establishing a dangerous precedent for every other visitor to the United States who may plead absorbing claims or peculiar interests as a release from personal effort for the slave, or the expression of sympathy for his wrongs.

RICHARD D. WEBB, SECRETARY.

GEORGE ADDEY,  
RICHARD ALLEN,  
JOSEPH ALLEN,  
HEWETSON EDMONDSON,  
WILLIAM FISHER,  
JOSEPH FISHER,  
WILLIAM WEBB,  
Members of Committee.

### "A Glorious Deed."

Said Kossuth at the Pittsburgh festival "You have conquered Mexico with a handful of your brave men,—and a glorious deed it was."

Can it be that Kossuth is acquainted with the history and object of this Mexican conquest and speak of it as "glorious?" A war commenced upon a weak and defenceless people—without provocation and solely for plunder and the extension of slavery? The conquests made by Cortes and Pizarro, the conquests of Poland by Russia and of Hungary by Austria and her ally—were honorable compared with this. They professed absoluteism and conquered by divine right. This nation professed democracy and conquered Mexico that she might extend human chattelism over an immense territory from from which it had been recently excluded. Such declarations cannot fail to deprecate the Hungarian in the estimation of all consistent lovers of universal freedom. Commendation of a war for slavery extension, is too dear a price to pay for muskets with which to assert Hungarian freedom. Truth and justice in such a cause is more potent than bayonets or cannon balls. Mrs. Swissheim says that when this was uttered the audience hung their heads. And well they might.

### A Rebuke.

On Monday last Rev. Dr. Aikin of Cleveland addressed Kossuth in behalf of the clergy of that city, Kossuth in concluding his reply said:

"Let me entreat you to pray fervently that in no part of the world Religion should be profaned by degrading it to an instrumentality of oppression and despotism."

This though doubtless unconsciously administered, was a severe rebuke to the time serving Dr. who has of late been so industriously employed in this very work of sustaining American "oppression and despotism," by all the authority which the religion of the Presbyterian church can bestow. If the Dr. shall in accordance with this exhortation put up the "fervent prayer,"—He pray that it may be the "effulgent prayer," which shall result in his own salvation.

**Anti-Slavery Bazaar.**—Near six columns of the Standard are occupied with the proceedings of the Anti-Slavery Bazaar, recently held in Boston, by ANN WARREN WESTON. It is a document of rare value. It is interesting for its historic reminiscences—for its concise and did presentation of the objects and measures of the American Anti-Slavery Society and for the uncompromising vindication of unpopular truths, which are nevertheless vital to the success of our enterprise. We shall give some portions of the report next week.

### Slaves of Martinique.

This beautiful poem of Whittier's which we publish on our last page is familiar to some of our readers, though all to whom it is not, will think us, we are sure, for its publication. The daguerreotype, of the original engraving, which suggested it to the poet, was copied as a painting, on a large scale and presented to the Fair recently held in this place. Mr. A. CAVERT of Littlefield, Medina, Co. was the artist and donor. Its excellence as a picture challenged the admiration of all who saw it. The sad, thoughtful, noble expression in the countenances of the loving ones—might well suggest the thoughts of this poem to the imagination of Whittier, and Mr. Canfield has faithfully delineated these thoughts in the countenances of his picture.

**Indiana Negro Exclusion Bill.**—The bill designed to effect the exclusion of colored people from Indiana, was put through its final passage in the Senate of that State on the 22d ult. This bill does not directly prohibit colored persons from coming into the State. But imposes heavy penalties upon any white man who shall employ or feed any colored person not a citizen of the State at the time of the adoption of the Constitution. It also requires all colored persons, who by the Constitution are permitted to reside in the State, to register their names and carry about them a certificate of their right to eat and labor in the State. Indiana is the Austria of our northern States.

**North Carolina.**—A Correspondent of the True Wesleyan from North Carolina, says that the Wesleyan Churches there, are still receiving accessions to their number, and recommending firm and uncompromising in their positions.

**Pauperism in Massachusetts.**—Twenty-seven thousand six hundred and seventy-four persons have been supported as paupers in Massachusetts during the last year—2,000 of these were emigrants who arrived during the year, and 16,000 have been reduced to their present destitution by intemperance.

It is stated on the authority of the Richmond Christian Advocate, that one of the delegates from the Western Virginia Conference to the Northern Methodist Conference, is a slaveholder. To be sure there is nothing wonderful in this, except as it shows how entirely the church North is separated from slavery.

Kossuth in S

On Saturday last, a large assembly in Salem, Mass. addressed on behalf of the Anti-Slavery cause, to which he represented circulated of his address his decided opinion that every thing possible for the benefit of the members of the Salem Anti-Slavery Society should be done. Between the two dollars were paid of a fund.

Methodist

Nothing can well exceed the head with which the Anti-Slavery localities a disconnection with slavery difference between the South. The former a connexion with slave the Northern people separate. While the separation, but are could edge the Union. Means now commenced in V separation of the church the Pittsburgh conference with the Western Virg memorial praying for abolition to be sent to the an eme.

If the Virginia Methodist to hear Ohio and I in abolition districts all the credit of the exp as evidence of their i way.

The Wheeling Gazette the reasons for this a Conference by adding with a large Methodist i It would unite the cl with a conference w centre city as well as r. It would avoid the c abolitionist preachers i tion.

It would remove which all ministers re to a slave State, mus aduances upon all s references unfavorable down.

It would enable the freely in the moral, rel and culture of the col not being improving.

By the Baltimore and trying the heart of a Conference, will give cess to all parts of it, together will be enabl and vice versa.

CREAT

Kossuth is 50 years old. The new system of fir proving successful. The truly, simultaneously in sold in such manner as to of the fire.

The population of San to that of New York in

An official notice from post master, states that Philadelphia for New Y 3 o'clock.

A Homestead i Exempt in New Hampshire on the

The number of Ann World's Fair, was 10,00

The board of Alderm unanimous vote, the inv of Louisiana.

J. F. Benjamin has be tor from Louisiana.

The Supreme Court Wheeling bridge must elevated.

The Bill against K perjury has been ingore

C. M. Burleigh is le Bucks and Montgomery

Mr. Filmore has dete for the Presidency.

A rich silver mine in New Mexico.

There is to be a new ted at Ashtabula.

Gerrit Smith a La Attorney in the case of the meanness to object ing as counsel for the t that he was not a lawy plication of several met admitted ex-gratia, learn Mr. Smith proposes to defence, the unconstitu he appears especially to

The friends of the M had a hearing before a at Boston, John Pierp ers appeared as advoc

A majority of the C bus, voted against join the reception of Koss t by Jenny Lind w ty until May.







